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and their becoming parents, he hopes to see finally produced a better race.

Only in one or two respects would the reviewer suggest adverse criticism; one criticism is that Dr. Saleeby does not sufficiently appreciate mere numbers as a factor in social evolution. Consequently he sees no menace in the decline of the birth rate among modern civilized peoples. But it must be evident that, while a reasonable decline in the birthrate must be regarded, as Dr. Saleeby insists, as an indication of social advance, yet an abnormal decline in the birth rate, as when the birth rate and the death rate are approximately equal, or when the death rate surpasses the birth rate, certainly must be regarded as a sign of racial degeneration or immorality; but Dr. Saleeby seems to consider that such a phenomenon is of no moment.

While one cannot feel from reading the book that Dr. Saleeby has met successfully all of the difficulties in the way of the practice of eugenics in human societies, he has certainly indicated very clearly the first steps which should be taken. On the whole, therefore, the book is sound and helpful. The value of the book is considerably increased by an appendix which gives a list of recent works on eugenics and others bearing upon the biological aspects of human society.

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The Approach to the Social Question. An Introduction to Social Ethics. By FRANCIS GREENWOOD PEABODY. (New York: The Macmillan Company, 1909. Pp. 210. \$1.25 net.)

One regrets to find that in this approach to the study of the social question the author fails to define specifically what that question is. A specific statement of the social question, however, such as the one Mackenzie makes in his *Introduction to Social Philosophy*, to the effect that it is the problem of securing to each the opportunity of living a decent life, may in fact leave the reader as unsatisfied as Peabody's broad statement that "All problems of human life are parts of the social question," (page 11).

The first chapter, on Philosophy and the Social Question, describes in a general way the interaction of the individual and society. "With the coming of the modern world and its miracles of intercommunication and interdependence, a new interpretation of individual has become a necessity of rational thought" (page 15).

Professor Peabody recognizes four roads of approach to the social question. To the first two, namely social science and sociology, he devotes his second chapter. Social science is apprehended as embracing those aspects of social reform which are now often brought together under the title of social economics or social economy. "Social science holds the student to solid ground. It is the field-work of the social question The facts of philanthropy, industry, poor-relief, housing, insurance, coöperation, alcoholism, and penology are as capable of graphic representation as the life and habits of beetles or plants" (pages 30 and 31). "A social museum," the author continues, "is the best of remedies for provincialism in social action, for the self-deception of originality, for ignorance of precedents or parallels, and for the superfluous imitation of methods which have been already tried and discarded by the experience of the world" (page 31). This last observation has added significance in view of Professor Peabody's own success in the establishment of a social museum. Of sociology little is said except to indicate the scope of its large claim to be the final step in a completed social philosophy.

To the third road of approach to the social question, the third chapter is devoted. "When one turns from the ways of social science and of sociology to the way of economics, the approach to the social question appears to become less obstructed and obscure. The facts with which the social question is concerned are for the most part economic facts" (page 53). The controversies among economists themselves and their critics with reference to the admission of ethical elements in economic theory are well described, and the conclusion is reached that "Within the general area of the social question there is, then, a field for economic science, and at the same time a further region which lies beyond economics; and as one approaches the social question he passes, as it were, through the country where the language is that of economics and enters into another country with a new language of human passion and desire" (page 78). This last area is ethics.

To ethics, the fourth road of approach to the social question, two chapters are given. In the fourth chapter three ethical systems are reviewed: egoism, prudentialism, and ethical idealism. In ethical idealism (chapter 5) and religion (chapter 6) must be found if anywhere resting places for ultimate solutions of the social problem.

Professor Peabody's style is clear and attractive; his knowledge of the literature of his subject is extensive; and his grasp upon the nature of social problems is broad and sympathetic.

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